6: Lane T-3 (no date) 1923 EGl Albania EGl

forever to the little feet that brought you to Thethis!"

The little feet were wearing at that moment two pairs of wrinkled, thick woolen stockings, indescribably ludicrous beneath the flapping legs of trousers around which I had not rewound the soaked woolen leggings, and Perolli and I were helpless with laughter as soon as the door had closed behind Lulash.

"How am I ever going to get to his house?" I asked, wiping my eyes.

"Oh, we'll have somebody make you some goatskin opangi," said Perolli. "He won't expect us very soon." He flung out his arms in a jubilant gesture. "A *besa* of peace from Shala!" he exclaimed. "I couldn't have hoped for that! It means peace through the whole north; it means internal security for northern Albania—if I can only get the other tribes to join it."

Frances and Alex came in, desperately anxious to know what had happened, and we three did a dance of pure delight. It was an inexpressible relief to know that Perolli would get out of Shala alive, and the *besa* was almost too much.

"But, Perolli," said Frances, when I had told the whole conversation, "do you mean to say that these people are—are absolutely moral? I mean, as we understand morality? No love making along all these mountain trails? No illegitimate children? Never?"

"Never? Well, I have heard of one case," said Perolli. "But don't forget that such a

6: Lane T-3 (no date) 1923 EGl Albania EGl

837 628 619 thing would mean a blood feud between tribes. No man would make love to a girl of his own tribe, of course; a tribe traces its ancestry back to a common ancestor, and it would be like an American's making love to his own sister. And if he seduced a girl of another tribe he would be involving hundreds of people. Men have to respect women in these mountains; they're killed if they don't, and not only they, but their families. A blood feud is no joke.

"However, I did hear of its happening once. The man's family had to send word to the family of the girl to whom he was betrothed, to say that he could not marry her because he was going to have a child by another woman. The three tribes met in council and prevented a blood feud, but the man's family had to pay his fiancée's tribe ten thousand kronen, and ten thousand kronen to the family of the man that the other girl was engaged to. Then those two married, and the first man married the girl who was going to have his child. But it was a terrible disgrace to both their families.

But he cut short our awed admiration for such a rigidly moral community. He was a man of Ipek, educated in Europe, and returned to Tirana, and his attitude to the ignorant tribes of these mountains was not one of admiration.

584 627 "They are really a wretched lot," he declared. "Now, take a thing like this, for instance." And he told us that in a house a few miles down the valley there was a nine-year-old girl held prisoner. The story was this:

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

as suicide so that he escaped with his life, and that was the commonest result, he was treated as 'a low-class fellow', visited by none but bad characters, and, if a Mohammedan, never given the greeting 'Peace be with thee'. In Mirditë, always more rigorous than other districts, he was considered so anti-social that he was either killed or expelled in perpetuity by his kinsmen, or, according to another version, by the whole village along with his kinsmen.

The murder of certain relatives did not concern the family. Thus, if a man murdered a relative by marriage, such as his son-in-law, father-in-law, wife's brother, or sister's husband, the crime ranked as an ordinary murder and was expiated with a life or with blood money. The marriage tie was disregarded; the important point was that, unlike two brothers living under separate roofs, murderer and victim belonged to different families. Such murders were very rare, for marriage relationships were always contracted to secure a valued friend, and no Albanian in his senses ever threw a friend lightly away. Again, if a man murdered his maternal uncle or his sister's son, murderer and victim belonged to different families, and blood money at least was payable for the crime. The contingency rarely arose, since a maternal uncle was regarded as a father and a sister's son as one's own child.

If a woman was taken in adultery, and her husband killed her and her paramour together—'kerchief and cap together'—he incurred no feud; their deaths went unavenged; it was a case of 'blood for blood', one equal to the other. To prove them guilty he sent for his wife's brother and her lover's brother to see them both lying dead; his message would run, 'I killed her because I caught her sinning'. The wife's brother would hand him a cartridge, saying, 'Here is a cartridge for my sister. Bravo for doing this'. The paramour's nearest relatives came to the house, drank coffee, and took away the corpse; the murderer accompanied them to their house, drank coffee, and so peace was established between them. If the paramour's brother was 'a gentleman', 'a man', he would give a cartridge to the husband, saying, 'I pardon your crime because my brother has sinned'. Even the father of the paramour might say to the murderer, 'A blessing on your rifle', and give him coffee as a sign that there was peace between them. In modern times the government accepted the evidence of the two bodies lying together and punished the husband with no more than two or three weeks' imprisonment.

10: Hasluck F-5 (1926-1939)1954 EG1 Albania EG1
[Laws enacted in Kastrat and Bajzë on Nov. 1, 1892]

Whoever brings pigs or sheep to Shpellë will be fined 50 grosh. [681]
Whoever washes clothes at Shpellë will be fined 50 grosh.[1] [231]

21. A man who leaves his sureties to pay his debt is to pay a fine of [296]
225 grosh to his creditor and 150 grosh to the chiefs and 5 rams.

VI. Supplement dated 1894.

(From Father Gjeçov, *Kanùn*, pp. 124–5.)

1. Whoever takes a woman to live with him without marrying her or [837]
runs off with a married woman or a girl shall pay 1000 grosh to the Church, 500 grosh to the chiefs and 10 rams.

2. Whoever tears his face in mourning and lamentation for the dead, [765]
shall pay 1000 grosh to the Church, 1000 grosh to the chiefs and 10 rams.

3. Whoever does not permit the chiefs and fine-collectors to carry [696]
out a tribal law will be fined 500 grosh and 5 rams.

4. Whoever commits a murder during a truce or after the feud has [628]
been compounded will be fined 6 purses and 10 rams.

5. Whoever fires a rifle in a house where there is a wedding shall, [585]
whether he be a guest or the master of the house, pay 500 grosh and 5 rams.

The same fine shall be paid by whoever annoys another with abuse at table whether at a dinner or a wedding.

6. Whoever acts contrary to these laws, whether he be chief, fine- [554]
collector, or commoner, shall pay 3000 grosh.

Brahim Beg *serxherde*
Kasem Beg *bylikbash*
Dodë Prençi bajraktar
Zenel Shebani
Gjokë Doda
Keq Prela
Zef Gjeka
Prelë Toma
Gjelosh Nika
Vukusa' Leka
Brahim Vuksani

[In front of each of these names there is a Turkish seal.]

VII. Solemn Pledge for Flock and Shepherd in Nikaj and Shalë, St Prende's Day 1894. 681 491 574

(From Father Gjeçov, *Kanùn*, pp. 119–20.)

1. As regards roads it has been enacted as follows:
From the fountain in Faqe to the crucifix in Brazhdë the road is

[1] (Note by Father Gjeçov: Shpellë is the place where Bajzë and district take water.)